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WEEKLY REVIEW.

—A statement, attributed to Dr. Forbes Winslow, has been going the rounds of the papers, to the effect that 10,000 persons in the lunatic asylums of the United States were driven mad by Spiritualism. Now we believe that Spiritualism is itself a kind of madness, and that madness is in the hearts of the children of men pretty generally; but it appears that the above statement is without foundation. There are altogether not more than 40,000 inmates of the lunatic asylums in the U. S. A careful examination of the tables of 'supposed causes' in the reports of all these asylums for the last ten years, shown less than 300 cases of insanity from excitement on the subject of Spiritualism.

—The editor of the *Christian Tower* of Jan. 20, gives a very touching account of the death of his young daughter by Cholera, in Madras, while he himself was prostrated by the same disease. The disease appears to have been brought into Madras by the famine-stricken. The father was taken to the Cholera sheds of the General Hospital, where he remained for nine days and recovered. We made mention last year of a remedy for Cholera recommended by Dr. Parker of the Madras Army. This remedy has been very successfully tried in Madras. The editor of the *Tower* says:

"Sulphur fumigation was very successfully used in these cholera sheds. This is Dr. Parker's invention, discovery, remedy, or specific. When I was with him last February at Vizianagram, he spoke about the success he was gaining among cholera cases by employing sulphur in this form; he also took the trouble of showing me how the sulphur was to be burned and smoked. He asked me to spread this knowledge as far and wide as I possibly can. I did not then think that I would ever have an occasion of seeing it used for my own self. I over-heard one night while in the cholera shed some medical persons saying, "since we commenced burning sulphur there has not been a single fatal case." Another day I heard, "What a good thing sulphur fumigation is!" and then again I heard, "Dr. Parker has conferred a great boon on the public; sulphur-fume is just the thing for cholera." And so on. Now having been benefited by it myself, I feel I am bound to give it a greater publicity than I have hitherto done. It is a very simple remedy, or rather *auxiliary*, as other medicines, just as the medical attendant may prescribe, should be internally taken at the same time. Sulphur powder should be repeatedly thrown into a chatty kept over fire—burning coals—near the patient, and he must be constantly inhaling the fume."

—It having been stated that Marks, the carpenter who scuttled the *Avrora* and who was lately pardoned out of gaol, had received from Government the money for the sake of which he had done the deed, and had left for England with the intention of setting up a public-house, Dr. Partridge has published a contradiction of the statements. Marks was converted in the House of Correction some years ago, refuses to touch the money, the wages of iniquity, and has no intention of setting up a public-house. Government took possession of the money at the time of the conviction, but never could find any body that had a claim to it. Since the above was written, it has been ascertained that Marks really took the money, used part of it, gave a false name and told a lie, before he left the port. While admitting the melancholy facts, Dr. Partridge clings to the idea that Marks is a child of God and will yet return unto the Lord. Dr. Partridge is a most earnest Christian worker with an invincible hopefulness, and he does not give up any of those in whom he interests himself, no matter how often or how grievously they may fall into sin. This perseverance is very admirable and we trust it will be rewarded, and that some at least of those for whom he has done so much may meet him at the right hand of the Lord. We have known instances of men in gaol who gave very good evidence of a change of heart, and who, when they came to be tried, by leaving their imprisonment and getting back to worldly associations and temptations, have shown that they had not true faith. We do not doubt that they were sincere when they were in prison, but they were then *untested*. The faith that saves is the faith that enables a man to endure. Peter fell, and needed to be converted after it, for our Lord said, When thou art converted, strengthen thy brethren. What is described in Hebrews xi. is simply saving faith. We have no doubt that there are multitudes of persons in society, regarded as Christians, who if they were brought into the presence of temptations that would be to them a real test, would fail. We are not of those who believe that "once in Christ always in Christ," and we think it discredits Christianity to recognize as children of God those who are guilty of the things mentioned in 1 Cor. v. 11; but we have no controversy with an earnest fellow-worker on this point, and only wish to be as faithful and persevering as he in seeking the salvation of those upon whom the world turns its back. It appears from statements made that Marks before leaving Bombay found himself among those who showed their "friendship" by encouraging him to drink. It is not for such to speak slightingly of the very different friendship shown by Dr. Partridge.

—The *Amrita Bazaar Patrika* says:

We wonder where is the sickness of the Sick Man now? Where is that consumption which preyed into the vitals of that unfortunate country, Turkey? A man, when asked, how his father had died said pathetically, he died of a complication of disorders. What was it, asked the enquirer? And the bereaved son said in reply that he died of two surgeons, one physician and an apothecary. Turkey was suffering, no doubt, but not from any ordinary disease but a complication of disorders. Several renowned Doctors, the best that Europe could afford, sat in a Conference to prescribe for the so-called Sick Man and tried to force down a pill through his throat to purge him out of his difficulties, but the patient threw the pill into the face of his Doctors and showed symptoms of sound health without it. We there ever such a solemn force enacted?

How about the fifty millions sterling for which Turkey is insolvent? Two Sultans have been dethroned in a few months, one ministry has been massacred, a Grand Vizier has just been banished, and it is difficult not to believe that the worst thing that can befal Turkey is to be left to herself.

—We have received a letter on the demise of the Calcutta "*Christian Intelligencer*." The writer does not hold to the opinion *De mortuis nil nisi bonum*, and thinks the paper lapsed because it did not meet the requirements of the case, was not in fact an out and out Protestant paper. We do not print his letter, because we know that the editing of a religious paper in India is a more difficult and trying matter than readers are generally aware of. Such papers are generally edited by those who have their hands nearly full of other matters, and who can only give to them the time that would otherwise be spent in correspondence or in recreation. And the particular qualifications necessary to enable a man to edit such a paper acceptably are very seldom found combined in one individual. The fact that a religious paper comes to grief in India (where so few feel the responsibility to subscribe for a decidedly evangelical paper) is no evidence, we think, that it was not a paper fitted to do good.

—One of the most frightful castastrophes of modern times, with reference to the peculiar combination of horrors, was the fall of the Ashtabula bridge in Ohio, Dec. 29th, with a passenger train drawn by two engines. A snow storm was blowing and the snow in many places was two feet deep. The height of the bridge above the river was 75 feet. Night had just set in. Fire broke out in the wrecked train and some who could not be extricated, saw the flames approach them and were consumed by them. There was peril by the fall, peril by the wreck, peril by the frost, peril by the water and peril by the fire. Mr. P. P. Bliss, known throughout the world for his beautiful hymn-melodies, was in the train with his wife. He extricated himself, but finding he could not extricate his wife, remained with her and shared her fate. We place among our selections a notice of Mr. Bliss from the *Advance*.

—We have much pleasure in mentioning the arrival of another missionary for the Free Church Mission in Bombay, the Rev. S. C. Grieve, making the third reinforcement received in about a year. The Rev. Mr. Small proceeds to Poona where he will be specially employed in evangelistic work. The force in Bombay consists of the Rev. Messrs. Stothert, Mackichan, Blake, and Grieve, and the Rev. Dhunji Nowroji is expected shortly from Poona.

—The Rev. C. S. Cooke of the Ch. Miss. Soc. has, we regret to say, been again compelled by ill health to leave for Europe, with his family.

—A large Russian army in splendid condition is concentrated at Kischeneff, which is connected by rail with Giurgeva, on the Danube, and it now looks as though Russia had a mind to invade Turkey, should the Servians be unable to hold their own, or, possibly, immediately. The refusal of the Turks to be guided by the Conference of European powers, gives Russia, it would appear, an opportunity or pretext to take up the cause of her co-religionists in European Turkey. An English correspondent, writing at the close of last month, says: "Turkey is bent on fighting, and evidence is not wanting that she is prepared to provoke hostilities in case the Czar declines to fight." "The feeling of the Porte toward Russia, is much akin to contempt." *Quem deus vult perdere prius dementat*, and it looks as though Turkey, free from Western restraint, and flushed with the idea of independence, were likely to rush forward to her own destruction.

—The Union evangelistic meetings on the Esplanade are to be held next month. It is sufficient to mention that such men as Capt. Oldham, Dr. Partridge, W. E. Gordon, Esq., Geo. W. Manson, Esq., G. R. Miles, Esq., have the matter in hand, to show our readers that it is worthy of their sympathy, and may well have their prayers and their contributions. We will willingly receive any sums that may be forwarded for the purpose.

—We have been much favoured with the Report of the N. India Conference of the Meth. Episc.

Church. The main facts here reported have already been mentioned in our columns. We hope to glean from this Report a number of interesting items for our columns. We acknowledge receipt of the Report of the Women's Missionary Society of the same church, in the same field. Also, Report of the Chr. Vernacular Education Society, Bombay branch. We reserve these for further notice.

We would ask the attention of "A Doubter," whose letter will be found in another column, to the following considerations.

The science of the world for 5,500 years was directly opposed to the science of the last 300 years. The former placed the earth in the centre of our system, the latter the sun. If the account of Creation in Genesis had *taught* the former view, it would have been in contradiction with our present science; if it had tanght the latter, it would have contradicted the science of all the ages preceding Copernicus, and would have been regarded as false and absurd. The problem was to give an account that would be correct and yet not be a stumbling-block either to the ancients or the moderns. We claim that Gen. I. is such an account. The object of the Bible is to make man acquainted with God and with the things that affect his relations to God; its object is not to teach science. If, in speaking of natural things, it does not contradict ascertained facts, it does all that one could reasonably expect, and what no ancient works that treat of these things, have done.

A careful study of Gen. I. will show that the work of the six days is a work of arrangement among things already existing. The first verse, as we understand it, declares that God is the Creator of the universe. In the 2nd verse we have an account of the earth as it was just before the six days' work. The earth was then 'without form and void.' The Hebrew words here used are used elsewhere, and a comparison of the passages shows the meaning to be 'without animal or vegetable life.' Mention is made of the deep; the sea appears to have overspread the continents; darkness brooded everywhere. How long the earth may have previously existed, through what revolutions and vicissitudes it may have passed, what forms of life there had been, we are not told. At the time when God was about to fit up the earth for the abode of man, it was in the condition described. The sun and other heavenly bodies were doubtless in existence, but were not in influential or recognizable relations with the earth. It is well known that the phenomena of light and heat are not evolved from the sun's rays till they enter some atmosphere fitted to evolve them; the sun's rays travel ninety millions of miles without light or heat until they enter our atmosphere. The first condition requisite to light and heat is an atmosphere suitably constituted.

We may further remark that the six days' work is described from the point of view of a spectator on the earth.

If we suppose that the deep mentioned in v. 2 was everywhere surrounded by a body of vapour so dense that no light could penetrate it, an aqueous atmosphere shrouding the earth, and that in obedience to the divine fiat, *Let there be light*, a change was wrought in it whereby light took the place of darkness, light sufficient to mark off the day from the night clearly, the exigencies of the case will have been met. The light is from the sun, but the sun is not yet in recognizable relations with the earth. On the second day, the change already begun in the atmosphere is carried on, until we have an atmosphere in which vapours will rise and take their place as clouds on high. There is now a high canopy over the earth, but it is a canopy of clouds.

On the third day, there is a separation of sea and land. The dry land is not created, but made to appear. All things are now present that are necessary to the introduction of vegetable life, and accordingly we have it.

On the fourth day the clouds that constituted the canopy on high, are dispersed, and upon the enraptured eyes of our imaginary spectator, bursts the glorious vision of the sun, the lord of day, and after sunset, he sees the moon in her splendour and the stars. Notice the careful use of langnage in this ancient document. The word rendered 'created' [*bara*] is used repeatedly in this chapter, but is not used in this place; the word used is one of a much more general character, often used to indicate disposal or collocation. Observe further that it is not said 'God made the sun and the moon;' but simply 'he made two lights, the greater to rule the day, the lesser the night; the stars also; setting them in the firmament or expanse of the heaven to give light on the earth.' All this entirely accords with that conception of the matter which we have submitted, and it also accords with the latest teachings of science.

We believe the days spoken of in this account to have been ordinary days. We have in fact the terms 'day' and 'night' defined in 14-18.

If our correspondent will give his attention to the cosmogonies contained in other ancient writings reputed sacred, or in the works of philosophers so-called, he will be the better able to appreciate the divine wisdom that has given us the account in Genesis.

It is not with us a question what conceptions of the matter were entertained by the writer of Gen. I. We cannot say how far he was himself able to appreciate the full significance of the statements he was directed to place on record. We incline to think that we are in a better position to appreciate their significance than he was.

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SATURDAY, FEBRUARY 17, 1877.

CURRENT COIN.

The Rev. H. R. Haweis, M. A. is incumbent of St. James, Marylebone, London. We have been reading a book of his called "Current Coin," consisting of pulpit discourses and platform speeches delivered in the last year or two. He belongs to the "Broad Church" division. In the addresses on Crime, Pauperism and Drunkenness, there is a good deal that is fitted to be useful. In the Lecture on Drunkenness, he says:

"We censors of drunkenness must go to Mr. Spurgeon and Messrs. Moody and Sankey if we want to know the form of religion relished by the poor,—ay and to a great extent, by the middle classes too—prayers in modern dialect, in every day words, long *extempore* utterances flowing warm from the heart of one who loses himself in becoming the spontaneous mouth-piece of the people. Sermons, homely, practical, about Tom, Dick and Harry, and a parson not ashamed of an anecdote or well-timed stroke of humour, dealing straight with the difficulties of thrift and soberness, and full of warm pathos and passion, and a burning desire for the salvation of souls and bodies. And hymns! loud and long, not skipped through at express speed by vocal racehorses who seem to require no wind and no stops; but leisurely, winning their way like a good ship gathering in all the breeze of heaven, so gathering in the voices and the hearts of the people, until the praise swells high and rolls along triumphantly before the great white throne and Him that sitteth thereon."

Yes, we can admire their burning desire for the salvation of men, but where did they get this? What are the truths that need to be absorbingly considered in order that man may be prosessed by Christ's constraining love for the souls of men? We fear that in Mr. Haweis' system these truths are too closely jostled by others that match with them very poorly.

One of his discourses is on Materialism, and the following is an extract from it:

"A head-master of one of the greatest and most honoured public schools said to me the other day, "I cannot follow orthodoxy in my religious teaching. My elder boys read and think for themselves, they worship the new lights, Spencer, Mill, Tyndall and Darwin.' Of course they do, and why? Because these are the men who give relief to the mind and conscience of the age, by supplying it with positive knowledge and expressing its profound distrust of the current theology—and it is only with the help of such as these, that is, with the aid of the best thinkers, that this, or any age, can rediscover and restate morality and religion. Their failure is not that they have done so much to demolish, but that they have done so little to reconstruct; but by rights they ought not to be called upon to reconstruct at all."

We differ very widely from Mr. Haweis in the opinion as to who are the best thinkers of the age. So far are we from thinking that Spencer, Mill, Darwin and Tyndall are the best thinkers of the day, that we would be more inclined to put them low in the scale. A good thinker is one that has a keen appreciation of truth, and a special faculty for the discovery of it, following it faithfully whithersoever it may lead, and making any sacrifices that it may demand. A man whose mind is under a bias of self-preference, causing him to love best those ideas which may get him the credit of originality, or mental independence, is so far incapacitated for right thinking. We believe that in Christ are the treasures of wisdom and knowledge, and that no thinker can be safely followed by man who is not himself a humble follower of Him who is the Light of the World. The head-master whose remark is quoted, should have shown his pupils that the writers who had such a charm for them were unsafe guides; not merely asserted it, but shown it by a candid and patient criticism of their works. *Du reste* there is nothing very new about the preference which these young men showed for the *new* over the *hereditary*. It has been pretty much always so, in ages of mental activity. Religion is disparaged because it is not a late discovery. The temptation is to believe that the fathers were infantile in their mental grasp and that only nineteenth century thoughts will do for nineteenth century minds. The true motto is, Prove all things, hold fast that thou hast. And let us get the right standard that we may prove all things. Current coin must be without alloy.

The aim of the lecture on Materialism is to adduce considerations tending to favour a belief in the existence of God and in the existence of Soul. There is no reference in it to the teaching of Scripture. It is an endeavour to contend with Materialists on their own ground. But how much is gained when you show materialists that there is some reason to believe in the existence of something besides matter? A man may believe that he has a soul and yet deceive himself grossly as to the nature of the soul, its responsibilities, dangers, guilt. And men may believe in the existence of God, and have conceptions of Him that will hinder them from ever being rightly affected by his character.

Mr. Haweis has an address on "The Devil" on which we may have some remarks to make next week.

THE SEALED.

The *Lucknow Witness* quotes a well-written and thoughtful article by the Rev. R. W. Dale, editor of the *Congregationalist*, on sanctification. Mr. Dale dwells on the fact that as regards the *knowledge* of one's duty, there are degrees of attainment, and the conscience of one man will not condemn him for what the conscience of another repudiates. He quotes Dr. Boardman as saying:

"In every one of us there is an unknown world. *Sin cannot be abandoned till it is known.* We learn much of it when we are wholly given to Christ, but now we can learn only progressively. We every moment need Christ for sins of ignorance."

He concludes that we can never be sure that entire sanctification has been attained. He says:

"John Wesley, with his practical good sense, which was sometimes even stronger than his logic, refused on less serious grounds, to recognize the entire sanctification of some of his converts. They are wanting, he said, in the evidence of being in a sanctified state because 'they do not steadily use that kind and degree of food which they know, or might know, would most conduce to the health, strength, and vigor of the body; or they are not temperate in sleep; they do not rigorously adhere to what is best for body and mind; otherwise they would constantly go to bed and rise early and at a fixed hour; or they sup

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late, which is neither fasting nor abstinence; or they prefer (which are so many forms of intemperance) that preaching, reading, or conversation which gives them transient joy and comfort, before that which brings godly sorrow or instruction in righteousness. So far all is plain. I believe you have faith and love, and joy and peace. Yet you who are particularly concerned know, each for yourself, that you are wanting in the respects above-mentioned. Let us not, then, on either hand, fight about words. In the thing we clearly agree. You have not what I call perfection; if others will call it so, they may.' What a masculine mind he had! How wholesome, how healthy, this doctrine is!"

There is however an important difference between Mr. Wesley's views and Mr. Dale's. Mr. Wesley, while he refused to believe that the persons indicated in the above extract were perfect in love, knew many others of whose evangelical perfection he had no doubt, and concerning whose entire sanctification he bore unhesitating testimony. Here is what he wrote Nov. 1763.

"The peculiar work of this season has been what St. Paul calls 'the perfecting of the saints.' Many persons in London, in Bristol, in York, and in various parts of England and Ireland, have experienced so deep and universal a change, as it had not before entered their hearts to conceive. After a deep conviction of inbred sin, of their total fall from God, they have been so filled with faith and love (and generally in a moment) that sin vanished, and they found from that time no pride, anger, desire or unbelief. They could rejoice evermore, pray without ceasing and in everything give thanks. Now whether we call this the destruction or suspension of sin, it is a glorious work of God: such a work as, considering both the extent and depth of it, we never saw in these kingdoms before."

As we have often observed, it is not a question of what the believer can do or what he can know; but the question is, what is the Spirit of God willing to do in him, and willing to reveal to him. Christ is made unto us sanctification, and when we consent to live by the faith of the Son of God, it is Christ's ability, Christ's grace, Christ's will that control our being. According to our faith it is unto us. We have the Christ of our faith. We fully admit the value of Mr. Dale's remarks, but it seems to us he leaves too much out of view the *activity* of Christ in saving from sin. Christ has taken hold of us just as we are, with a better conception than any one else can have, of all the difficulties interposed by our erroneous and faulty notions of sin and holiness, and an essential part of the salvation which he undertakes is to make us acquainted with these difficulties. He undertakes to redeem us from all manner of iniquity and purify us unto himself a peculiar people, zealous of good works. If the believer has an absorbing desire at any cost to be made what Christ would have him to be, and lives habitually under the constraint of this desire, having a faith that corresponds, we cannot for a moment doubt that Christ will be to him what he asks, and accomplish in him all the good pleasure of his will. But in the kingdom of Christ there are diversities of manifestations and of operations. Christ does not aim to have in his garden only one sort of flower, even though that were the loveliest; there is a higher loveliness in diversity. There are a thousand different perfections for a thousand different believers, each one of them doing and being to-day what Christ would have him to do and be to-day. Where there is life there is growth, which means a pressing on to something higher. If we live up to the measure of grace that reaches us to-day, we shall have the conception of a higher grace realizable to-morrow, and joy in the realized will mingle with desire for the future good. So beyond the present perfection, there is always a future perfection. "Let us therefore, as many as are perfect, be thus minded." and reach forth unto those things that are before, not neglecting to testify to the all-sufficient grace of Christ. They that believe in the possibility of entire sanctification on earth, believe that the Spirit of God brings the resources of the Godhead to bear upon the corruption of man's heart, as truly as those resources were brought to bear upon the physical disorders of those whom Christ healed, according to the measure of faith exercised. They also believe that as in justification the Spirit witnesses with the human Spirit, showing forgiveness of sin, so in sanctification, the Spirit testifies to the fact of a complete consecration.

CORRESPONDENCE.

To the Editor of the "Bombay Guardian."

SIR,—I am a doubter and I have some relatives and friends who are and have been most anxious to remove my doubts. They have not been able to do so to my satisfaction but perhaps there are some of your readers who can explain in a more explicit manner the so called absurdity of my views.

Of course in religious discussions there must be a basis and the basis of the Jew's faith and the Christian's Creed is the Bible. That it is an inspired work written under the power of a distinct person of the Godhead named the Holy Spirit.

Conceding that this is so, I naturally ask:—Can God err, even if he employs so imperfect a means as man to reveal His Will. I feel he cannot do so, and I detect errors in the history of Creation which are irreconcileable with an inspired account.

I find much difficulty in getting my proselyters to answer some of my questions relating to the narrative of the creation of the first chapter of Genesis, and my objections are met by questions irrelevant of the point at issue. This is a trick that is not confined to *one* but to the *many* proselytising SECTS of Christianity.

To be brief, my objections on the history of Creation are that the world could not have been created before the sun, and that without the sun there could not be an evening and a morning to make the first day.

This objection holds good for the second and for the third day I say no day without the sun—but how on the third day after the dry land appears the earth should produce "grass and herb yielding seed and the *fruit-tree* yielding fruit after his kind whose seed is in itself upon the earth" without the sun's mighty aid is an objection that has never been satisfactorily explained to me—for without the sun no life vegetable or otherwise could thrive.

On the *fourth-day* the *Sun* and *Moon* are made "and the Stars also." The former to rule the day and the latter by night. Now it is clear that an evening and a morning make a day and I ask myself did the writer of this narrative believe as the ancients did that the sun travelled round the earth? If so, his narrative is at fault with the present accepted belief of things. If he did not believe that the sun travelled round the earth his account is wrong with the knowledge of the age.

Can any religionists explain away these objections in a straight forward manner without adopting that subterfuge of answering a question by asking another.

The pith of my disbelief is:

1st That the earth was not made first and before the sun.

2nd That an evening and a morning could not be without the sun.

3rd That vegetable life could not exist without the sun's presence.

4th That if the writer believed as the ancients he is at fault, and if he believed as the present age he is also in fault, and being in error Inspiration here is clearly wrong.—Yours &c.,

A DOUBTER.

NOTICES.

THE Rev. R. Stothert will (D. V.) deliver a Lecture on Positivism, in the General Assembly's Institution, Kalbadevi, on Monday, the 19th instant at 8 p. m.

MONTHLY Missionary Prayer-Meeting, at the Rev. T. K. Weatherhead's Thursday next, 6 p. m.

Epitome of News.

SATURDAY, FEBRUARY 10.

—*Times of India*: "For the past two years travellers between Khundwa and Mhow have had to break the journey by rail at Choral Chowkie at the foot of the ghats, and thence proceed either by mail or some other hired vehicle. This arrangement may be expected to last another six months, after which travellers may hope to take rail right through from Khundwa to Mhow, or Indore, and, as above stated, even further, in the direction of Neemuch, should their business require them to push on."

—Sullivan, who was the driver of the mail train which led to the loss of ten lives by a collision on Christmas morning, Amboor, Madras Railway, has been sentenced to pay a fine of Rs. 1,000, in default to undergo six months' imprisonment.

MONDAY, FEBRUARY 12.

—*Bombay Gazette*; London, 10: The Opposition desires to coerce Turkey to accept the Conference proposals. The Cabinet, however, deems united action to be impossible, and considers that the individual action of any State would be unjustifiable.

—A correspondent writes to a Calcutta paper:—"The storm of Sunday last seems to have been a little cyclone. From Hooghly Point to Saugor, both sides of the river are now a desolation. In the district of Diamond Harbour houses were blown down, and 100,000 plaintain trees are said to have been destroyed. At Saugor four tow-boats containing eight *dandies* and one sircar each, waiting for ships coming up, are entirely lost. At Diamond Harbour several boats lost; two men only, among the crew and passengers, survived, reaching shore naked. The steamer plying between Calcutta and Ooloobariah sunk. The water rose very high." There seems to have again been considerable atmospheric disturbance in Eastern Bengal. Great loss of boats and property is reported from Goalundo. Fifty boats are said to have been sunk and several lives lost.

—A Native servant of a Hindoo firm was robbed of Rs. 12,400 on Friday last.

—Mr. H. P. Le Mesurier, Agent G. I. P. R. leaves India to-day, amid general enconiums, to take up a new appointment in Egypt.

—A correspondent of the *Times of India* writing on the C. D. Act, says: "I disapprove of the Act in the first place, because it is a shield to vice. It is not proper ever to sin, and the obvious and direct result of this Act appears to me to be no less than the easy, safe, and respectable indulgence of a "deadly sin." As a tax-payer, I object to any legislation, the nature of which is to permit persons to sin with impunity, that impunity being paid for principally by those who have no desire to be wicked. It seems to me anomalous that virtuous citizens should be called upon to find the opportunities of vice for vicious ones. The C. D. Act acknowledges that vice is, not a thing to be stamped out and objected to, but a thing to be fostered and protected, and this toleration, I repeat, at the expense of those who hate sin and all approaches to it. The Act's tendency is to strew the path of wickedness with flowers.

It is no answer to this argument to say, as is often said, that the evil sought to be cured is a necessary evil. There is no such thing as necessary evil. It is an unnecessary evil, and the sooner that fact is realised the better. If the evil were necessary, how can we either blame or pity those creatures for whom the Act is specially framed. So far from being blamed or pitied they ought to be admired. The sacrifice they make is perhaps the greatest sacrifice that can be imagined, and I can conceive nothing nobler than the conduct of those who sacrifice all for the good of the community; and if the evil be necessary, surely those who at the cost of respectability and even virtue itself supply that necessity deserve our highest praise.

I object to the Act, secondly, as an infringment on that liberty of the subject, the sturdy maintenance of which has ever characterised English political life. So strongly is this doctrine held, that the *Times* once boldly declared that "every man had a constitutional right to get drunk," but no one would think of suggesting that facilities should be offered by the law for men to get drunk with impunity. We are proud to consider ourselves a superior race, a people from a country where there are free institutions and sound laws, and yet it is sought to introduce as a sign of our civilisation an Act specially devoted to the promulgation of vice. Is this the way we are to introduce to the natives of India the institutions of England? Is this the way we are to show them the virtue of which we boast?

The question, of course, may be argued on medical grounds, and it can also be shown that wherever the Act has been tried it has proved a failure.

—The Hon'ble R. E. Egerton has been appointed to succeed Sir R. H. Davies and Lieutenant-Governor of the Punjab, and will assume the office on April 1st.

—A policeman at Abbotabad happened to meet with a shell lying on the parade ground of the Artillery lines; he brought it home and tried to take out the quantity of gunpowder it contained, but as he could not extract the whole that night, he took the shell next morning and struck it against a stone; the shell was no sooner struck than a terrible explosion took place and both the legs of the policeman

were severely injured. He is now under medical treatment.

—A kazee from Bombay went to Monghyr last year, and found fault with the *Soonees* for the *tajia* procession, which he explained to them was not in accordance with the strict injunctions of the religion. His preaching having carried conviction to the minds of the major portion of the *Soonees* who formed the most important section of the Mahomedan community of the city they did not observe *Mohurrum* this year.

—*Lucknow Witness*, Calcutta: "The Plymouth Brethren have become increasingly active of late in Calcutta, and are holding regular meetings at two, and possibly more, places in the city. They have some prominent men among them, and have fine opportunities for doing good. As to their success in bringing sinners to Christ, I am not able to speak, but they are very active in working in their own peculiar way. They are an excellent people in private life, guarded and conscientious in their daily walk, and diligent students of God's word. They discard creeds and Churches, object earnestly to what they term sectarianism, and insist much on the duty of coming out and becoming a separate people. And yet they seem to have fallen into some of the very errors which they preach against. They are very narrow sectarians in practice, withdrawing themselves not only from the world, but from the great majority of God's people, and have an elaborate although unwritten, creed which they insist on with the utmost pertinacity. They claim the Bible as their sole creed, but seem strangely forgetful that other Christians do the same, and strangely incapable of understanding that their *interpretation* of the Bible is not necessarily more correct than that of others who adhere to the Churches."

Mr. Morgan, editor of the *Christian*, writing to that paper from the U. States, says: "Rejoicing to see the goings forth of God in his sanctuary, my heart is turned towards home, and I cannot but remind my fellow-Christians there that we may gauge and test our real condition towards God and his Christ by the degree in which we are of one accord and one mind. I met yesterday an English evangelist who has been much used during some past weeks in various places. He had formerly been in rather a close corner—not working with ministers or churches, but outside of them. He rejoiced that he came to America; it had set him free. He thought of the poor sempstress whom a lady visited, and asked if she could not cease work for a quarter of an hour to listen while she read the Bible; and the poor girl pointed to the half-consumed candle, and said, "When that is gone I have not another." My friend felt that the candle of his life on earth was burning out, and he had wasted too much time in trying to persuade or compel others to think as he did on matters of doctrine and government, while men were dying and being lost. He sadly contrasted Canada with these States: in the former there was no such work as here, very much for want of the unity which comes of Jesus being glorified."

—Same: "The Free Church Institution and Madras Christian College sends out at the beginning of the year a brief and neatly printed Report, containing much interesting information as to this important movement. We learn from it that arrangements have now been made to give permanence to this Union Christian College and to make it increasingly independent of any particular society or church. A yearly allowance has been guaranteed from home, sufficient if local income does not fall off, to maintain a minimum staff of five European professors, together with such assistant professors and pundits as the college may from time to time require. A Council of management has been formed, on which various Christian bodies are represented, and the aim is to provide an education, moral and religious as well as intellectual. It has at present 174 students, of whom 28 are native Christians, a larger number than any other College in Southern India. Besides this there are 754 pupils in the school department."

Tuesday, February 13.

—The theatre in Brooklyn, in the conflagration of which so many came to a fearful end in December last, was originally a church. Miss M. E. Winslow, in *Zion's Herald*, says: "Not many years ago, on the corner of Johnson and Washington Streets, stood old St. John's Church, its seats free, and its venerable rector giving his pastoral care to its services, "without money and without price." On the same spot to-day is a mass of charred and soaked ruins, from whose frightful recesses brave and hardy men are constantly drawing forth shapes of terror which make even them turn pale. Is it superstition which connects the two uses of the building in men's minds, and makes them feel that verily there is a righteous God in the universe, though ordinarily, except from the souls of such as diligently seek Him, He "hideth Himself?" The daily papers say so, but there are realities deeper than they recognize.

"On Tuesday night I returned at ten o'clock from a mission meeting in the outskirts, at which the audience, chiefly composed of young men, seemed much impressed; and my thoughts were led sadly to the thousands of young men at that very moment crowding the places of amusement without one thought of the eternity which might be so near to all. With an earnest prayer that some of them might even this night turn to the waiting Saviour, I passed the spot which was so soon to become a scene of such terror. Sitting with a friend, we heard the City Hall clock strike eleven, then twelve, and went quietly to bed without a misgiving that during that hour, within half a mile of us, over three hundred human beings, chiefly young men and boys, had passed by a fiery chariot to the unveiled presence of that God of whom (there is no lack of charity in saying it!) they in all probability scarcely ever thought.

"Are we, as a Christian community, doing all that we can to provide comfortable reading-rooms, and harmless evening recreation for the multitudes of young men who float round our cities almost homeless, and through the theatres, and places much worse, from sheer want of anywhere else to go? Nay more, are we utilizing all our possibilities of bringing them to Him whom to know is life eternal?"

—The number of people on relief works in this Presidency, has been reduced from 290,537 to 242,158.

—Major E. D. Gompertz died on the 9th at Bangalore. He served in the Burmese war and in the suppression of the Mutiny.

—Major-General A. Shepherd, Bombay Retired List, whose death is reported in the Home papers obtained his first commission in 1823. He served in Persia.

—*N. Y. Evangelist*: "The long trial of a milk dealer in this city for selling watered milk has resulted in his conviction. The trial assumed the character of a contest between scientific gentlemen over the trustworthiness of the lactometer as a means of detecting adulteration, and the jury gave a verdict in favor of the lactometer. It was a marvel to many, while the contest was proceeding, how men of science could differ so radically with regard to tests having, to the common apprehension, few elements of uncertainty."

—*Word and Work*: Some Christians have recently established on the Duke of York's Island, in Polynesia, not far from New Guinea, a mission, which is conducted by converted natives from the islands of Tonga, Fiji, and Samoa. The utilizing of native helpers for the spread of the Gospel is found to work well.

—A correspondent writes that, "A good work is going on in many parts of Liverpool and Birkenhead, and souls are being gathered into the fold. A number of Christians are going to lodging-houses and carrying the Gospel to them. We were at several last Sunday, and were well received. In one house ninety, and in another sixty heard the Word *for the first time*. It is time to awake."

—Dr. Babb, of San Francisco, says:—"The results of the mission work among the Chinese on this coast are seen already in the conversion of hundreds, and the converts give as good evidence of change of life as the average Anglo-Saxon Christians. Some of them are quiet, intelligent, and earnest labourers for Christ."

—*Advance*: The *Western Brewer* is a new paper issued by the liquor dealers of the Northwest. It is outspoken enough in its announcement of its plan of campaign:

It will preach the gospel of beer—a gospel good and wholesome and healthful and invigorating, as against the gospel of puritanism, of prohibition, of personal thralldom; it will walk boldly into the arena of legislation, and throw the weight of whatever influence it may come to possess against the enactment of sumptuary laws that have long been the curse of this land.

—A converted inebriate giving his first public testimony at the Tabernacle last Friday, told how he had wandered into one of the meetings and of the effect of what he heard. Speaking in a somewhat embarrassed, but most artless manner, he referred to certain words which Mr. Moody "threw into my heart," an expression that extremely well characterizes this evangelist's way of preaching. Into the heart of his hearer, from his own fervid heart, he throws the word of God.

—*Christian*: Mr. Philip Phillips has just completed his engagement of one hundred consecutive "Evenings of Sacred Song," under the auspices of the London Sunday-School Union. He has been enabled to do this great and good work successfully, and without a single disappointment.

—Mr. Hammond's meetings in Philadelphia, in the Emanuel Reformed Episcopal Church, are daily crowded. The Philadelphia papers state that the building which has been fitted up, with gallery and platform, so that it will hold 3,000 people, is filled to its utmost capacity. Already many conversions are reported. Dr. Rosevally, a Jew who was converted in Mr. Hammond's meetings in Washington, gave a thrilling account of his conversion. He stated that his wife and children left him, but that in answer to prayer they had been restored to him; that a lady from Germany, with whom he had played as a child, forty years ago, brought a message from his mother in the following terrible language:—"I pray that God may damn your soul for having left the Jewish faith." This message was sent but a little while before her death. Bishop Nicholson, successor of Bishop Cummins, took an active part in Mr. Hammond's meetings one night lately.

Wednesday, February 14.

—There were 1112 deaths in Madras in the week ending Feb. 2.

—*Times of India*: As stated yesterday in one of our telegrams a party of Trigonometrical surveyors will leave Dehra at the beginning of the next month to explore the great Snowy Range on the north-east frontier of Kumaon. Over this stupendous barrier there are said to be only three or four passes into Thibet, all crossing regions of eternal snow, and traversing enormous glaciers.

—A distribution of prizes to the students of the Bombay School of Art, took place yesterday.

—*Friend of India*: That nice, gentlemanly, grave fellow, the Turk, absolutely declines to punish the bloody miscreants who carried out his orders in Bulgaria in May last. The home papers tell us that it is confirmed that Chefket Pacha has been acquitted by the Commission in Bulgaria. Lord Salisbury (according to the *Times* telegrams) has entered a very strong protest against this shameless miscarriage of justice, and the Grand Vizier has promised a new trial; but it is hinted that the Pacha is able to prove that he has only obeyed orders. Who doubts it? Not one of these butchers has been hoisted on the gallows yet; and we can do nothing better than send great coats and blankets to keep the poor, grave, gentle, Turkish soldiers warm this cold weather. They warmed themselves last May round the fires of the victims they were tenderly roasting, and dabbling their hands in the blood.

Thursday, February 15.

—The *Sarvajanik Sabha* (a Native Association in Poona) calls upon Government to adopt the following measures: The remission of revenue to the extent the Bombay Government themselves propose; that the reduction of wages be reconsidered and the old rate of wages restored; that the charitable allowances of Government be more freely utilized; that ryots and small landholders be no longer compelled to part with their land—for a mortgage to the bilt is the same thing—before being received on the relief works; that as two-thirds of the labourers sleep in pits dug in the earth, wear rags, are insufficiently fed, and are now attacked in large numbers by cholera, the report that they are "in remarkably good health" should be reconsidered, especially as this statement differs entirely from the experience of the Sabha; and finally, that it is full time to hold the public meeting in Bombay over which the Governor promised to preside, and, as in the Bengal famine, to influence subscriptions in England.

—*Times of India*; Allahabad: Captain L. H. E. Tucker has gone on special duty from Umballa to Kohat to command the large police force blockading the Afridi Pass, while Mr. Brown, in charge of the Mohmund and Khattack levies, on the northern entrance defiles, is co-perating. Hopes are entertained of amicable adjustment without fighting.

In the case of Regina *vs.* Purcell on a charge of misappropriation and cheating, in the Roman Catholic Lottery, the latter was acquitted to-day, the Chief Justice instructing the jury that the charges were vaguely framed.

—The Bengal police do not enjoy a reputation for the righteousness of their arrests. The proportion of arrests to convictions is so large, that Sir Richard Temple has considered it necessary to comment severely in the Administration Report on the number of presumably innocent persons who have incurred the unjust suspicion of the police.

A Native Christian servant in Bombay, took leave for a month and went to the B. B. station the other evening. The police stopped him, examined his

things, among which were certain articles that had been given him by his master, and put him in the Chowkee. The next morning they brought him to his master's house and there found out their mistake. the liberty of the subject is of not much account in the eyes of the police, except the party belong to the upper class of Society.

—*Deccan Herald*: "Two men who were committed to the present Sessions by the Railway Magistrate, for cutting off the nose of Bhagoo, woman, have been sentenced by W. H. Newnham, Esq., Judge of Poona, each to five years' rigorous imprisonment."

"The contract for the removal of the immense bank overhanging the railway line between Khandala and the Reversing Station, has been taken by John Fryer, Esq., of Lanowlee. He has already thousands of men employed, and the work is going on vigorously. It is considered the boldest work ever undertaken on the railway line. If Mr. Fryer accomplishes it without accident, and without interruption to the traffic, as we believe he will, his fame as a great contractor will be established."

—The murder of a Brahmin woman by a Lohanee and a Brahmin, was attempted at Walookeshwar on Tuesday evening, for the sake of her ornaments. She is in the Hospital and the men have been arrested.

—We have been favoured with a copy of the *Indian Travellers' Guide* for February, 1877, published by the *Bombay Gazette*, with map of India, 8 annas.

—*Word and Work*: We observe with pleasure that many of the American churches now recognize the great value of thorough evangelistic work, and that several of the bodies appoint an earnest evangelist for direct Gospel effort in each district in which they have members.

—Mexico: A portion of the procession escorting Iglesias (the new President) to Leon attacked the American missionaries with the cry of "Death to Protestants!" The missionaries barricaded themselves in a house until the police rescued them.

—Sydney: Australian papers give interesting accounts of a cheering awakening in this far-off colony. The Lord's people have been earnestly and unitedly praying for a blessing, and the answer has now come, many souls having been saved during a series of special services. It is hoped, however, that this is but the first drop of a coming shower of blessing.

—Bishop Marvin, of the Southern Methodist Episcopal Church, left San Francisco recently for an Episcopal tour around the world. He will visit the missions of the Southern Methodist Church of China, and examine the ground for new missions. Before leaving, a farewell service was held, in which a number of the ministers of San Francisco took part.

Friday, Febuary 16.

—The Steamer *Venetia*, with English Mails, left Aden for Bombay, Wednesday, 8 p.m.

—The deaths last week were 608,—205 above the mean.

—*Vanity Fair*:—"An amazing activity has reigned at the Admiralty during the last few weeks, and drawings are now being prepared in great haste for a vessel of a more tremendous kind than has yet been conceived by even the most ambitious naval constructor. This vessel is to carry several *two hundred ton* guns, is to be covered with armour *three feet* in thickness, is to have a speed of thirteen knots and is to cost nearly a million sterling. So astounding an enterprise has been undertaken, not on account of the Eastern Question, but merely in competition with Italy, which is about to build a vessel to carry Sir William Armstrong's hundred and fifty ton guns, to have three feet of armour, and to go seventeen knots. Where and when is this insane competition to end? Armour was formerly measured by inches, it is now measused by feet, and soon will be by yards, until it is one day found in practice, as it will be, that the whole system is a craze founded upon a delusion.

—*Pioneer*: "The installation of Dr. Johnson as Bishop of Calcutta was made on Sunday in the Cathedral Church—the ceremony characterised by almost primitive simplicity in the presence of the Viceroy, and of a very crowded congregation. Appropriately taking a verse from the Epistle of St. Timothy for his sermon, his Lordship discoursed on the exceeding excellence of charity, and although no allusion, however distant, was made to the late unhappy scandals which have marred the harmony of our Eastern Church, the application of this is inaugural sermon become a very natural mental process. The essence and end of all charity was dwelt on with simple and impressive eloquence, as consisting of perfect love and unbounded self-sacrifice, and its means were to be found in the study of the life, and in obedience to the precepts of the one bright example, the divine source and essence of our faith. In devoting the remainder of his life to the pastoral leadership of India, Dr. Johnson said he had only been influenced by a sense of duty and he concluded his address with a heartfelt appeal to all those around him to aid him as their shepherd by the exercise of an unsectarian charity and an example of earnest living. The Bishop's delivery is clear, and chiefly commends itself as the result of well-matured convictions, able to dispense with all adventitious ornament for their due enunciation and advancement."

—A Mahomedan woman was found on the Flats, with her hands and feet bound, and her nose and upper lip cut off, the work of her husband. He has not yet been caught.

—*Poona Observer*: "On Monday night, a silver face cover, of the value of one hundred rupees, was robbed from the person of the goddess "Jogeshweree" (or Red Devee) from the temple, situated in Boodwar Peit. The police have not as yet traced the thieves.

—H. E. the Governor presided at the Annual Meeting of the Byculla Schools yesterday.

Miscellany.

—*Zion's Herald*:

Brussels contains several picture galleries, among which is the "Wiertz Collection." Wiertz, of whose works the collection is composed, was a highly gifted but exceedingly eccentric artist, who died in 1865. His teachers were Herreyns and Van Bree. He made it a principle never to sell a picture, and lived on a pension of about $120, which he received from the king. His whole soul was filled with his art, and his desire, or rather thirst, for fame. He was a most untiring worker, and lived with the strictest economy, as the following sentence in a letter to his mother shows: "It is seldom," says he, "that I spend five centimes except for my food and clothes." When only twenty years of age he wrote the following piece of advice to young painters: "At a time when mechanism is preferred to expression, one must dare to follow the great Poussin, to paint for posterity, and, fighting continually against bad taste, to be willing to remain poor for the sake of becoming a great artist." Thorwaldsen, who saw at Rome his picture of the Greeks and the Trojans fighting over the body of Patrocles, said: "This young man is a giant." In boldness of conception and vigor of execution Wiertz must take rank among the great artists of the world.

Another sentence from one of his letters to a young artist, will show how entirely he was devoted to his art for its own sake: "If you do not feel this ardent love this indomitable courage, this all-powerful enthusiasm, which sacrifices everything to art, you do not belong to us; but if the passion which animates us fills your soul, come to us, and you will learn how few are the real needs of life, how little the body demands when the soul is filled with one thought, one desire, one wish." Among his largest and boldest pictures are "The Triumph of Christ," "The Last Cannon," and the "Patrocles" already mentioned. His eccentricity shows itself in some of his smaller works. One called "Hunger, Madness and Crime" represents a gaunt woman, with sunken cheeks and with eyes brilliant with the madness of despair, throwing her child piecemeal into a cauldron which hangs over the fire. The woman's face is terrible; it haunts one like the memory of some dream. In another picture he represents the awakening of a man buried alive. The bewildered, horrified stare of the victim makes one's blood run cold. In the whole collection there is no more striking picture than "The Suicide." A young man, whose surroundnings show him to have been a pleasure-seeker, one of those unfortunates whose only ambition is to kill time, has found the world tiresome, and resolved to live no longer. The pistol in his hand has done its work, and the soul has fled. The angel of good, powerless to prevent the crime, hides his face in his hands and weeps; while the angel of evil smiles with that devilish, mocking smile, which has in it triumph, scorn and hate—triumph that he has led another soul into eternal night, scorn for the weakness of his victim, and hate for everything good. In spite of this smile, there is nothing repulsive about the face. On the contrary, it has wonderful beauty—a dangerous beauty; it fascinates like the eye of a snake.

Upon the table beside the candle, which is just flickering to go out, lies an open book, its title "Materialism;" and upon the open page, written by the suicide, are these two lines: "*Il n'y a point d'ame, il n'y a point de Dieu.*" ("There is no soul, there is no God.") A book of sermons could not say more.

—Chicago Tabernacle; the following note was read by Mr. Moody:

Dear Mr. Moody:—Rejoice with me. I have found my wandering boy. Prayers were offered up last Monday at noon prayer-meeting for him. He left home nearly three years ago, when only fourteen years old. I had long given him up as dead; this morning I had a letter from him. He wants to come home. Joyfully, yours.

Said Mr. Moody: Some of you mothers have intemperate sons, and you have been trying all sorts of ways to save them. You prayed for them, and exhorted them, and have taken them to temperance meetings and prayer-meetings, and may be got them to sign the pledge; but the poor fellows are not saved yet. Now, the thing you want to do, is to bring them right to Christ, and ask him, not to reform, but to regenerate them. It as just as easy for Christ to take the appetite for strong drink out of a man as to do anything else toward saving him. When we held these temperance prayer-meetings in New York people used to come in half-drunk, but the young converts then would take them in hand, and talk and pray with them, and God converted some of them right out of the midst of a spree. There was one man, a Frenchman, who came in one night all in rags. I thought he was rather a hard case, but the young converts had faith that he could be saved, and they went to work at him. The next night he came back again, and on the third night he stood up in the meeting and said, "I was praying on my knees last night, and all at one God gave me a new heart. I jumped right up I felt so light and happy. I hardly knew myself; but there I was, a new man in old clothes." That's just what we want. Don't begin with the clothes, but begin with the man; let us have new men in old clothes; the clothes will all come right if we can only get the man right.

There was another point to which he desired to call attention in this connection. He did not see how Christians could belong to lodges. Many of the members scoffed at Christianity, and they could vote on subjects that would make believers party to something not right in the sight of God. He did not except temperance lodges; he would not yoke with an unbeliever in any thing. [Applause.] A man rescued from intemperance by a society not working on gospel principles was apt to boast about his ability to reform himself, and such a man was worse than a drunkard. If true reform was wanted, there must be complete separation from the world. But people might say he had a lodge in his church. That was so, but as soon as he discovered its pernicious influence he cleaned them out as he would a cage of unclean birds. This lodge got up a picnic, at which they allowed dancing and kept it up until midnight, and he was made a party to it!

The reason why so many young ladies married drunkards and unbelievers was because of their ignorance of the Bible. They did not know that God prohibited such unions. People did not know how many dark hours they would escape if they would but feed on the Word of God. Some might object to his coudemnation of secret societies and other lodges on the ground that many members belonged to churches and might withdraw. Well, he did not care about their withdrawal; the quicker the dead formalists did leave the church and make room for live Christians, the better. If those men left they would probably return converted after a while. But suppose the world did leave them, could not they afford to walk alone? It was a great deal better to be alone and right with God, than to have the world with them and be wrong with God. After some remarks on the necessity of walking by faith, the speaker concluded with an urgent appeal to the audience to separate themselves from the world and cling to the Lord.

Before dismissing one of the meetings, Mr. Moody said the question was being constantly asked: "How long will the effects of the revival last?" Months hence the wise men will say, "We told you so; there's nothing left of the great meetings." History shows that men have always talked this way after a revival. There were wise ministers in the city cautioning their people against being influenced by the revival. A revival occurred in a Connecticut town some time ago, and seven years after an unbeliever asked a Christian what there was to show for that revival. The Christians asked if he remembered this man, and that man, and another, mentioning five names. The other man remembered them, and the Christian replied that all five were converted at that revival, and were all preaching the gospel. Mr. Moody said that when he was converted he was told that it wouldn't last, but it had lasted twenty-one years. He would like to know how many people in Farwell Hall were converted during revivals. About one thousand people arose, and Col. Hammoud and some other elders said that in their cases the revival had lasted fifty or sixty years. Mr. Moody said that when a man was drowing in the river, the fact that he might fall in again was no reason for not trying to get him out. But many men are opposed to any effort to save people, because they may relapse. Of course some would fall away, but not many. Christians ought to pray God to forgive them for their miserable unbelief.

—A business man from Boston, who was a Unitarian, came to Chicago, attended to his business, and purchased his ticket to return in the evening train. Curiosity led him to the Tabernacle to while away the time. He heard truths that troubled him, remained to inquire, forgot all about the train, was led to the Saviour, and has not left Chicago yet. The meetings are too precious. Recently three meetings have been held daily. Mr. Moody is the

freshest, strongest-looking man in all the audiences. Day after day, meeting after meeting, he comes up with an appearance of complete exemption from weariness. It is a real study to watch the exuberance of physical health as it plays in the intense action of his body. Mr. Moody believes that when the Lord calls His people to do a great work, strength will be given them to run and not be weary, to walk and not faint.

—Pastor Theodore Monod: The law of sin is in the members, but the law of the spirit of life in Christ Jesus makes the believer free from the law of sin and death.

This has been illustrated in a very forcible manner by Mr. Hopkins. Suppose, he says, a man is in danger of drowning, but some one throwns a life-belt to him, and he succeeds in getting it round him; now he floats on the water. Does the life-belt destroy the law of gravitation that was dragging him down? Not in the least. But it brings in another law, the law of floating bodies, and that neutralizes the law of gravitation, and conquers it, so that the new law gets the better of the old one. But if the man were to let the life-belt go, he would at once find out that the law of gravitation is still there. Even so, the law of sin is still in the believer, but the law of the Spirit of life in Christ Jesus hath made him free from the law of sin and death. Henceforth, *because* we are under grace, sin shall not have dominion over us. Mark what the Apostle says: Sin shall not have dominion over you *for* ye are not under the law but under grace. *For* ye are under grace. So that instead of making grace a kind of excuse for sin, he makes it the very reason why we are not to let sin have dominion over us.

—From a recent sermon by Dr. Talmage: I wish I could tell you of what I saw, or describe the scene in this side room one Sunday night during this present year, when a gentleman came into the room, where there were many there seeking the way of eternal salvation, seemingly so agonized in mind, he could not tell what was the matter. I said to him, "Are you anxious about your soul?" and he waited a while until he could rally his feelings; and he said, "No; my son has gone off from home, and I feel broken-hearted, and my wife feels broken-hearted, and I came in here that you might pray for him that he may come back." And he knelt down and prayed for him. I knew the son would come back. I hadn't so much faith in my own prayers as I had in the prayers of the brethren who were with me. I knew from the way they prayed the young man could not help but come back. Some time after that gentleman appeared in my household, and he says, "I have come to tell you good news. My son has returned. As far as I can tell, the very hour we were praying for him in that side room, he sat down at Omaha and wrote to me, asking if I would like to have him come back, and if I would telegraph him some money, he would immediately return. I telegraphed him the money, and more than that, he is now at home."

Well, I could not lose such a story, and told it on a subsequent Sabbath, and I said, in conclusion, "There may be parents here whose children have wandered off from home, and they do not know where they are. Why don't you pray them back? Though they were in San Francisco, or in Canton, they will take the next train or the next steamer for home." And I think it was on the Tuesday following, a gentleman said to me, "What do you think? We have heard from our son. We had not heard from him in fourteen years. We didn't know he was living, but we went home from church and knelt down, and prayed for his return, and we were down on our faces before God and as far as I can calculate the difference in time, while we were praying, my son telelgraphed from San Francisco,—'Father, do you want me to come back? If you do, I will come.'"

Don't give up those who have wardered away from your households. God hears and answers prayer. Don't give them up! By the cradle where you rocked them, by the bosom on which you nursed them, by the God to whom you consecrated them, how can you give them up!

The following letter appears in the *Inter-Ocean*, and is one more remarkable sample of the "reconstructed men" of which we have heard lately:—

"For the past twenty years I have been a willing slave to the demon of intemperance. During the greater portion of that time I have basked in the sunshine of fortune, had a wife, a home, hosts of friends—such friends as one in affluence usually has; but never did one of them even hint to me that I was madly rushing towards a precipice of destruction. Only two weeks ago I came to Chicago, after many years' absence a demoralized wretch, whose only pursuit was rum. In this terrible condition, wandering about the streets, I saw the Tabernacle, and entered. Once inside, the work of regeneration began. For the first time in my life—frequently face to face with death—did I ever think of invoking our Redeemer to save me. Who will say that the hand of God was not in this? Who will say that Mr. Moody and his co-labourers are not instruments of his Divine will? When I entered the Tabernacle, I was a fit subject for Bedlam. Some of the good people there took hold of me, and under their benign influence I was enabled to resolve for the first time to abstain from liquor and approach the Saviour. My insatiable appetite for strong drink has disappeared, and a supreme happiness, to which I have hitherto been a stranger, pervades my whole existence. I owe this acknowledgment to society, and fervently pray that it may induce others to take the only true step to happiness while yet there if time."

Selections.

THE GOOD PILOT; OR, JESUS ALL IN ALL.

Some years since, a stormy night upon the New Jersey coast, Mr. Holmes, of the life boat station, was awakened from his sleep by the low, heavy sound of a cannon booming over the angry waves. As he listened, he found that the sounds came at regular intervals of a minute, and his practised ear directly understood the warning notice of distress indicated by "The Minute Gun at Sea."

Rousing from his rest, he quickly manned and launched his lifeboat. In the darkness he could only determine the direction of the vessel in distress by his ear: and as he listened, he guided his boat nearer and nearer, till at last a flash of lightning revealed a vessel stranded on an outer bar. Escape for the passengers was impossible. As well might they plunge into the wide ocean as into that angry sea; and the waves, as they rolled in, broke over the vessel with a force that would soon rend it into pieces. The lurid lightning only showed to the panic-stricken passengers the hopelessness of escape.

While they were thus giving themselves up to despair, the brave pilot was approaching still more and more closely, though undiscovered by them. The waves beat so high, that in vain he tried to board the vessel on the windward side, and he came under her lee; but so rapidly was his lifeboat driven, that here, too, the hope of boarding was vain. His bold heart and clear head, however, in a moment devised an expedient. As he passed under the vessel he seized a rope hanging from a yard-arm—he raised himself by it; his boat was swept from under him, and he swung himself on the wreck, to share the fate of the passengers and crew. He called them to him, and told them that *if they would trust him*, he could wear the ship off the bar, and carry them safe to land Astonished by his heroism and self-sacrifice, officers, crew, and passengers, by common consent, gave everything into his hands, and *every soul on board was saved*. When they had all safely reached the beach, they brought to their brave pilot their precious things, and besought him to accept all they had, for to him alone they owed their lives, their all. He had placed himself in their sinking wreck, and saved them from a watery grave. He declined their gifts, and went back to his post of danger, ready again to save those who might need his skill and daring.

Reader, to the best of my recollection, this is a true narrative of what occurred on a part of the Atlantic coast which I recently left. Does it not bring to your mind the sweet story of grace—the story of one who left the glory of his Father's home to take his place among the ruined and dying—and not to subject Himself to their death only but to hang upon the cross, a curse for sinful man? Does not his voice call upon *you* to trust in Him—showing you how vain it is to attempt, in any other than the way He has provided, to escape the flood that God will bring upon the ungodly?

"Come to Jesus, come and welcome;
Lay your worthless efforts by;
Find in Him complete salvation,
By Himself alone brought nigh:
Worthless sinner,
Look to Jesus Christ and live."

Learn God's great lesson, "Man's ruin and God's remedy," and put your trust in One mighty and able to save to the uttermost all who come unto God by Him. Poor human nature is but a shattered bark, wrecked already, and the waves of divine wrath even now are threatening to engulph you. Escape is hopeless. And now Jesus Christ, who alone knows the depth of man's ruin and need, who alone can save, cries, "Look unto Me, and be ye saved all the ends of the earth; for I am God, and *there is none else*." Will you look, and look now? Ah, how readily men trust their fellow-men, but how slow are they to trust Christ! The evil heart of man would rather brave the stormy tide than resign himself into the hands of the good Pilot!

And notice, dear reader, if you are a Christian, yet one other thing. The brave pilot made no bargain with the wrecked mariners. All he asked was for them to *trust him*. He did not first demand their valuables, and refuse to save them unless they would bestow them all upon him. He saved them freely, and *then* their hearts were opened to pour out all they had to their deliverer. Yet how often the gospel of God's grace is mistaken, as though God demanded from the poor sinner some great works before He will listen to his cry for mercy. But, ah, no; God's way is very different. He saves us freely, and thus wins our hearts; so that, as we contemplate his mighty love, we feel that nothing is too near or too dear to pour out for "Him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father; to Him be glory and dominion for ever."

R. P. S.

A NEW YEAR'S MESSAGE FROM GALATIA.

BY HENRY VARLEY.

Is it because there is an unfailing law of continued progress in the divine life that there is no mention of the word backslider in the New Testament? Certainly, if Christian life be the reception of the Son of God this must be the case; because He is ever true to those who recive Him, and true to the blessed Father of our spirits. No wonder, therefore, that Paul marvelled that the Galatian believers were turned away to another Gospel by the influence of those legalising teachers who sought to entangle them again in the yoke of bondage.

A very interesting thought arises in connection with the Apostle's method of meeting this difficulty, and seeing that one of the dangers besetting the young convert is at this very point, I would enlarge upon it a little as a word of counsel and instruction for the New Year. Not only does the Apostle show from his own experience the reality of the revelation of Christ in Him by the power of God; but also that the result was so wonderful that after the first astonishment of the disciples was over, "They glorified God in Him" (Ch. i. 16 & 24).

In the second chapter we have the *carnal walking* sure to follow departure from the faith of Christ. Vigorously does the Apostle show their transgression (11th ver.), and vindicates the walk of the believer in the anthem of the 20th verse, "I am crucified with Christ, nevertheless I live; yet not I, but Christ liveth in me, and the life which I now live in the flesh, I live by the faith of the Son of God who loved me, and gave Himself for me," adding, in blessed language, "I do not frustrate the grace of God; for if righteousness come by the law, Christ is dead in vain."

From the first verse of the third chapter we see plainly that the Apostle has no other message of salvation from the guilt of sin than the old, old story *preached by him among them* before, and from which they had turned away. With what touching tenderness does he plead with them and bear record of their expressed blessedness, and their reception of himself as an angel from Heaven (ch. iv. 14, 15), and is He now to see the fruit of His labour despoiled? Let us pause a moment; does not all this wonderfully answer in description to a large proportion of our young converts; why are they gone back and their love waxed cold? Is it not, may it not be that, like the Galatian believers, they fail to see what is here so vividly brought out—viz., that beyond the knowledge of Christ crucified, there is the spirit of wisdom and revelation in the knowledge of Christ the Risen One (see especially Ephes. i. 15 to 20th). Mark Paul's words in the 19th verse: "My little children of whom I travail in birth again until Christ be formed in you." Here, then, is the power that stand the test either of legalism or false teaching. The indwelling Christ (Christ fully formed), known now not as the Saviour only, but as the Risen One, living in the body of the regenerated believer, "We are His workmanship, created in Christ Jesus unto good works." Here is the divine preventative against backsliding. The Christ of God ever moving forward knoweth not how to decline. Oh, blessed Wisdom and power of God, how my soul yearneth toward Thee, *Thee only, Thyself always*. Surely Thou art saying to us (ch. v. 1) "Stand fast, therefore, in the liberty wherewith Christ hath made us free, and be not entangled again in the yoke of bondage." "Truly a little leaven leaveneth the whole lump" (ch. v. 9); a brief lapse of faith, the eye of the mind off Christ, and we walk as other men. By faith alone ye stand;

therefore "stand fast, quit yourselves like men' fight the good fight of faith; lay hold on eternal life." Thus indwelt by the Blessed One, we shall now triumph over difficulty. Walking in the Spirit, this divine power shall teach us that he is both contrary to, and superior to the flesh, so that ye may not do the things that ye would (ch. v. 17). What a glorious climax now follows in chapter vi. 15, 16: "As many as walk according to this rule (the carpenter's straight-edge) peace on them and mercy, and upon the Israel of God." Yes, there must be no departure from the straight line of the new creation. Nature knoweth not how to walk before God. Grace only, the riches of His grace in Christ Jesus Our Lord can suffice.

My fellow believer, are you weak and halting? Mind this, thine eye is off the Master, thine heart is beginning to doubt His indwelling. Backward, ye nest of unclean birds! nor dim the brightness of my light in Him. He has written it for the year 1877: "Lo I am with you alway." When the Lord turned again the captivity of Sion, we were like them that dream. Then was our mouth filled with laughter, and our tongue with singing. Then said they among the heathen, the Lord hath *magnified to do with them great things* (margin). The Lord hath done great things for us; *we are glad*" (Ps. cxxvi. 1-3.—Amen. —(*Word and Work.*)

THE SCOTCH PRODIGAL.

Mr. Moody referred to the letter he had received near the commencement of these meetings from a broken-hearted father and mother in Scotland, begging him to look out for their lost son, who had been a wanderer for years, during which no word had reached them to say whether he was dead or alive. They thought perhaps he might have come over to America, and asked that Mr. Moody would read the letter publicly at every place where he held meetings, so that their lost Willie might know that nothing but love awaited him if he would come home. This letter was read at the Tabernacle and at Farewell Hall, and Mr. Sawyer was directed to watch for him in the inebriates' meeting, for that was the class among which he was only too certain to be found, if ever found at all.

Last Friday a poor fellow, homeless and helpless, presented himself among the inquirers at the reformed men's meeting, at the inquiry-room in the Tabernacle, whose Scotch accent led Mr. Sawyer to ask his name. He replied, Willie ——.

"Oh, you are the very man we have been looking for," said Brother Sawyer.

"Looking for me! How is that?"

"There's a letter for you from your father and mother."

At this announcement the poor young man almost fainted with surprise and joy. He thought he was a castaway, and had no thought that any of his friends would ever own him again, he had sinned against them so much, and fallen so low; but the love of his father and mother, like the love of the Saviour, had outlived all his abuse of it, and the wanderer was not only found for his parents in Scotland, but also for his Father and his Saviour in Heaven.

"He is here to-day," said Mr. Moody; "and I want him to speak a few words,"

With such a sad history for an introduction, no wonder the great audience listened with open ears and gentle hearts, while the lost-one-found, a slight, florid, Scotch laddie, of perhaps thirty years of age, gave the following account of himself:—

Twenty years ago I was a happy boy, starting out from my home in Scotland to a school in a distant city. My father thought to make me a doctor, but my mother hoped I would be a minister. At school I fell in with evil companions, and, as the result, my life has been one long day of debauchery, the memory of which has lashed me with a whip of scorpions. When I was twenty years old I went away to Australia, and rushed through that country as a gold-seeker. Then, growing home-sick, I came back to Europe, and landed in Amsterdam. My father came to meet me, and, after a while, secured me a responsible position in a dry-goods house. I married one of the sweetest little women that ever drew the breath of life, the daughter of a minister and a Christian. In three years she died of a broken heart on my account, and when I shut down the big black coffin-lid over her white face I felt as if my last hope was gone. We had one daughter, and when I took the little child in my arms and bade her good-bye, to go out and wander over the face of the earth, she gave me a hug as of iron, her tears burnt into me, and she said, "Papa will you be long away?" From that time I roamed the wide world over, miserable, hungry, naked—a blot on the face of the earth. When I first came to Chicago I tried for a while to do better, obtained a situation in a house which sent me out to travel; but with plenty of money I went back to my cups again; lost my situation, lost my friends, lost all. Then I missed my mother!

On Friday last I came into this hall, and went into the inquiry-room after the meeting was over. Mr. Sawyer asked me my name, and said he had been looking for me for six weeks; told me there was a letter for me from my father and mother. Then they prayed for me. Man could not save me, but I bowed at the foot of the cross, and asked the mercy of Him who died on it for me, and He saved me. And now I would rather live on crusts of bread moistened with my tears than go back to the life of sin from which I have been saved.

The vast congregation could not restrain it tears. Thousands were weeping. And when Mr. Moody, with his voice full of sobs and cries, poured out a prayer to God to bless this lost one now found, and make him a preacher of righteousness, as his godly mother had designed, the scene was beyond description for tenderness and emotion.

This young Scotchman has evidently been well educated, and his address showed not only culture but genious. It seems not too much to expect that this brand plucked from the burning may become a burning and a shining light to show lost souls like himself the way to Christ as he found it.

The meeting then broke up into the various smaller gatherings in all the inquiry-rooms, in which the good work of saving drunkards and other sinners was earnestly pressed forward. No such temperance meeting was ever seen in the North-west. It was a fitting climax to the wonderful series of Gospel temperancemeetings, which have been the most remarkable feature of this whole revival work.—(*Am. paper.*)

WHAT IS IT THAT SAVES?

A Word to those who deal with Inquirers

BY W. P. LOCKHART, LIVERPOOL.

We are all familiar with the axiom of Martin Luther that justification by faith is the test of a standing or falling church. A great truth for the times in which we live—a truth for all times, and for all churches. We are saved by faith. True. "Without faith it is impossible to please God." Hence the need of the call to the anxious—"Believe on the Lord Jesus Christ, and thou shalt be saved."

Still, it is possible that the cry "Believe, believe," "only believe," "believe and live," may be misunderstood by the inquirer, and the One in whom he is to believe, the Object on whom he is to fix his faith may almost be hid from his view by the cloud of words about *believing*. Nay, more, I am persuaded that often inquires are misled by the thought that they must be saved by believing certain truths about the Lord Jesus, viz., that He bore our sins, that He died for us and rose again, that His blood cleanseth us from all sin; instead of by trusting in the Lord Jesus Himself as a real, living, personal Saviour. I know that in any case there is in the natural heart a repugnance to the truth of salvation by grace, which must be overcome by the Holy Spirit; but do we not sometimes awaken a further opposition by our heedless way of presenting Gospel truths? "How am I to be saved by believing a series of facts in the life, death, and resurrection of another?" says the thoughtful and reflective inquirer in his heart, if not with his lips. Now such a difficulty is to a great extent removed when he sees that he is to be saved by trusting in a living Saviour who is described as the "power of God." So that in reality we may say in reply to the question that heads this paper—We are saved by the power of God. Nothing short of Almighty power can save a sinner. Every sinner convicted by the Holy Ghost feels this. That power is displayed in Christ, in His death as our Substitute, in His resurrection, in His perpetual forth-putting of saving energy. Faith links us with that Almighty power, therefore "by grace are we saved through faith, and that not of ourselves; it is the gift of God."

How can we illustrate this? Look at that ship in the river, she is bound for a distant port, has her cargo aboard, and is manned by an efficient crew, under the command of captain and mates. A few yards ahead of her is a tug, but there is as yet no connection between the two. Now if we ask the captain to believe certain things about the tug, as to her construction, her engines and paddles, the work she has already done, &c., will that affect the position of his ship? Certainly not. There must be a hawser attached to the vessel and to the tug, then, and only then, is the power of the tug communicated to the ship, and she is drawn to the ocean on her outward voyage.

Or again, there are some trucks of coals on the line of railway. We wish them conveyed to yonder factory a few miles off. Just in advance of them is a locomotive. Now if the owner of the coals believes and understands all about the locomotive from the days of James Watt up to the latest improvement in steam engines, will that move the coals? Of course not. There must be a coupling-chain between the engine and the trucks; only then will the power of the one be imparted to the other. In like manner a sinner may believe much about Jesus and His work of redemption; but only when there is simple trust in Him, the Almighty One, is he made a partaker of saving power. So are we saved by the power of God. It is now as it was eighteen hundred years ago. "Unto the Jews" Christ is "a stumblingblock, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, He is THE POWER OF GOD."

Let us encourage ourselves, brethren, when talking with inquirers by the remembrance of Christ's presence with us as the "power of God." Like the apostle, let us glory in our infirmities, that this POWER OF CHRIST may rest upon us.

MAN'S PROVERB AND GOD'S REPLY.

BY MRS. H. GRATTAN GUINNESS.

Among the Jews of the days of Ezekiel there was a popular proverb to this effect, "The days are prolonged, and every vision faileth."

With this saying they answered the oft-repeated prediction of the approaching Babylonish captivity, allayed the anxieties which at times filled their hearts, and steeled themselves against any impressions which the solemn warnings and predictions of the prophet might have produced.

The proverb acted as an anodyne, dulling all mental and spiritual sensitiveness, enabling them to hear unmoved, God's trumpet-calls to repentance, and the roll of the ever-nearing thunders of judgment. "The days are prolonged," said they, "in spite of a thousand threats and prophecies, and every vision faileth! Talk on, O man of God! Words wound no one! See what you will, O seer of the future, for none of your visions turn to facts! Judgment has been *coming* so long, we have learned to langh at it, and fear no evil!" This was the tone of public opinion, "the proverb that they had in the land of Israel." (Ezek. xii. 23.)

And the great God condescended to parody their proverb, in order to attract their attention.

"THE DAYS ARE AT HAND AND THE EFFECT OF EVERY VISION,"

said the Lord.

And so it proved, to the perdition of the presumptuous men, who had perverted the patience of God, and mistaken long-suffering for slackness.

Peter predicts that this old anodyne will be used in the last days. Mockers and scoffers will *say*, and many more will *think* without expressing the thought, "Where is the promise of His coming! Since the fathers fell asleep all things continue as they were from the beginning of the creation."

Foolish and false as it is, this, "saying" is a powerful and popular spiritual narcotic, lulling countless souls to sleep in fancied and fatal security, on the verge of eternal destruction!

The saying is foolish, because, even if it were true, (which it is not) *delay is no argument for non-fulfilment*. Adam died none the less, because over nine hundred years intervened between his sin and the execution of God's sentence of death. And the woman's Seed crushed the serpent's head; none the less completely, because four thousand years had rolled away since God said He shall do so. The flood came at last, though the ark was a hundred and twenty years preparing; and the seven nations of Canaan were driven out when their iniquity was full, four hundred years after God had predicted their fall. In the face of a thousand similar facts, fools alone will dare to draw from Divine delay, the inference that the deed determined shall not be done.

But the saying is *not true*, it is in its essence false. In the sense in which they assert it, all things do *not* cantinne as they were. They mean—"God has not interfered in the past, nor do we believe He will in the future." But how dare they so say? Blindness to facts alone can account for such a speech, or such an opinion, a voluntary blindness. "This they *willingly are ignorant of*," says Peter, that God *has* interfered in the past.

The flood was a tremendous interference with a world which had gone on all right for two thousand years; the Exodus of Israel was a magnificent interference with established order in ancient Egypt. The mission and miracles, the birth, life, death, re-

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surrection, and ascension of the Lord Jesus Christ were further indisputable interferences with all the laws of nature, and the ordinary sequence of cause and effect.

Things have *not* continued as they were since the beginning of the creation, and the occurrence of some crisis of divine interference *now*, or soon, would only be in strict harmony with all the analogies of the past.

God has let the world alone *longer than usual*; no miraculous intervention of the finger of God has been seen since the apostolic age. Never before in the history of man has so long a time elapsed without what men call miracles. But what does this argue? Only that the next interference will be on a grander scale than any previous one; the pause is longer because the succeeding crisis is to be greater than any that have gone before.

But hear the Word of the Lord: "It shall be no more prolonged!" "Son of Man, behold, they of the house of Israel say, The vision that he seeth is for many days to come, and he prophesieth of the times that are far off! Thus saith the Lord God:

THERE SHALL NONE OF MY WORDS BE PROLONGED ANY MORE,

but the Word that I have spoken shall be done, saith the Lord God" (Ezek. xii. 27,28).

And now another year has dawned on a world deluding itself with the old notion, stupefying itself with the ancient anodyne! What is the duty of the man of God? To rouse the slumberers by the strong point-blank denial of *their* favourite saying, and to ring in their ears *God's* solemn assertion: "The days are at hand, and the effect of every vision."

Oh, preachers for 1877! Pardon and suffer the word of exhortation! We beseech you this year to

PREACH THE SECOND COMING OF CHRIST,

and proclaim it close at hand! This is *the* truth, for the hour that now is, this the trumpet whose blast must rouse the Church to work, and the world to pray!

"The Lord is at hand!" you know it; you have not read your Bibles in vain. "The Judge standeth at the door;" you all but hear His hand on the latch! Not in vain have you noted the orderly fulfilment of every prediction in the Scriptures of truth, till only one or two are unaccomplished! How gigantic was *once* the heap of *unfulfilled* prophecies! and you might have counted on your fingers the *fulfilled* ones. But one by one events have passed from the heap to an opposite one, and now the mass of fulfilled prophecy towers mountain-high, and there remain yet but one or two events to transpire ere the end shall arrive. You know this! *Proclaim it* all throgh this opening year, and be clear of the blood of all men!

Scripture, like the programme of a play, has put you in possession of the whole plot of earthly history, as pre-arranged by the Providence of God. You cast your mind back to the earlier acts of the momentous drama, you note how, exactly as predicted, the scenes and actors have appeared on the world's stage, played their part, and vanished; they were not always what you expected; but on examining more closely the statements of your programme, you perceived that they were exactly what according to *it*, they were *to be*. You know the last act is come; you can put your finger on the very scene that is now on the stage, and you see by your programme that the next is the grand transformation scene! the dazzling close!

Or, to change the figure; you hold and gaze upon God's chart of man's voyage from Paradise lost to Paradise restored. Oh! how long, how complicated, how studded with rocks and reefs, and broken by headlands and islands! Here a buoy, and there a beacon! Like a captain steering for the first time an unfamiliar course, you compare it continually with your chart. And what do you see as your glance over the past track? That every iota indicated in the chart has arrived each in its turn; you can recall every cape and promontory, every gulf and inlet; there remains one bold headland in advance; already its red light grows distinct, as your vessel rapidly nears it, and you know that beyond that lies, *on the chart*, the port for which you are bound! What is your state of mind as the last hours of the voyage run out? Are you devising amusements to wile away the monotony of a long tarriance at sea? Or, are you preparing the passengers and arousing the crew for going ashore at last?—(*Word and Work.*)

TELEGRAPHIC NEWS.

London February 9th: In the Debate last night which followed the address in the House of Lords, in answer to the Queen's Speech, Lord Derby said that the maintenance of peace depended upon the decision of the Czar, who may decide that Russia is under an obligation to execute alone the decisions of the six Great Powers. The Earl of Beaconsfield and Lord Salisbury protested against Turkey being coerced in any way. Lord Granville urged the united action of the European Powers in coercing the Porte to accept the proposals made at the Conference. The Duke of Argyll accused the Government of changing its policy. In the House of Commons Sir Stafford Northcote said that England desired to act in unison with the Great Powers, and that any separate intervention of Russia and Austria would be looked upon with suspicion. The Marquis of Hartington said that Lord Salisbury deserved the thanks of the country for restoring the *entente* between England and Russia and making Turkey understand her relations to England and the great Powers under the Treaty of 1856.

Washington 9th: The Electoral Commission consisting of members of the two Houses of Congress have decided to give Hayes the returning vote for Florida.

London 10th: Replying to a question in the House of Commons last night, Sir Stafford Northcote explained that the omission of any allusion in the Queen's Speech to the late disastrous Cyclone in Bengal was due to the absence from London of Lord Salisbury. The Indian Transport Serapis sailed from Portsmouth for Bombay to-day.

St. Petersburg 10th: The Russian press considers that it would be needless for Russia to make war against Turkey whose fall will be quicker through internal anarchy than from any foreign attack.

London 12th: The Libetal organs in commenting upon the Blue Book on the Eastern Question, which has just appeared, approve the attitude of Government during the late Conference but attack it for now stopping short of a policy of coersion whereby it could prevent the isolated action of Russia against Turkey. The *Times* in an article to-day on the Eastern Question says that the country will go with Lord Derby in his policy.

Constantinople 12th: The peace negotiations which were entered into between the Turks and Servians by Midhat Pasha and afterwards suspended, have been resumed, the Turks having withdrawn their demands for guarantees. Midhat Pasha has arrived at Brindisi, and, in reply to a deputation of Englishmen that waited upon him, said he attributed his exile to Russian intrigue.

London, 13th: In the House of Commons last night, Mr. Gladstone gave notice that on Friday next he would bring forward a motion asking how the Government understands the Treaty engagements entered into by England in 1856, in view of the despatch sent by Lord Derby to Sir G. H. Elliot at Constantinople on the 5th of August last, stating in case Russia declared war against Turkey that England could not defend her.

14th: In the House of Commons last night, Mr. Fawcett brought forward a motion for the appointment of a Committee of Enquiry into the finances of India. A lengthly debate followed, and the motion was finally rejected by 173 against 123 votes. A motion by Mr. Smollett to stop all Public Works in India which involved the issue of loans, and to cease the distinction between Ordinary and Extraordinary expenses was negatived. Lord George Hamilton opposed the appointment of a Committee of Enquiry into the finances of India as being futile and untimely until the Indian Budget had been received. He protested against Mr. Smollett's accusation that the officials in India were guilty of cooking the accounts, and said that the revenue of India was improving, and that the gloomy forebodings respecting it were groundless. —The Stock Markets are depressed owing to political uneasiness.

15th: According to accounts received from newspaper correspondents generally, a Russian Army to the number of 200,000 men, in splendid condition, with 720 guns, is assembled at Kischeneff with everything ready to cross the Danube.—The Khedive of Egypt has appointed Gordon Pasha Governor of Soudan and Darfour.

PASSENGERS SAILED.

Per P. and O. Str. *Surat*, 12th:

For Southampton.—Mrs E Warner and infant, Mrs Collins and child, Mr E B Armstrong, Col and Mrs A Smith, Surg Genl Tressider, Mrs Tressider and three children, Miss Swainson, Mr and Mrs Meith, Mr S Travis, Mr Routh, Mr Eden, Miss Bickerdike, Mr T H Beenbate, C-l and Mrs Gray, Miss Johnstone, Mr T S Edmonds, Miss Harrison, Mrs C A Langley, Capt W Shepherd, Mr Frank Bailey, Mrs Tytler and child, Master Collins, Mrs Salmon, Mr Sim, Mrs Calanis and child, and Mrs E Dunnies.

For Brindisi.—Mr G R Williams, Professor Monier Williams, Mr S Williams, Mr W R Benson, Mr Mackenzie, Lieut-Col N B Thoyts, Lieut-Col Beadeck, and Mr F C Anderson.

For Venice.—Capt Hastings, The Hon'ble G H Cox, Masters G and H Cox, Mr Cruickshank, Mr Mackintosh, and Mr Ott.

For Malta.—Mr and Mrs A Bosanquet and two children.

For Suez.—Mr Henry Holhouse, and Mr H F LeMesurier,

For Aden.—Mr Raitt.

Per Str. *India*:

Mr Mackenzie and two children, Mrs Vance and infant, Mrs Whitton and three children, Col Beecher, Master Mortimer, Mrs Dalziel and two children, Mr Beecher, Mr S H Heavesegy, Miss Swainson, Madam St Aloysius Mr G W MacGeorge, Mrs G W MacGeorge, Rev C S Cooke, Mrs Cooke and two children, Col Herbert, Mrs Herbert and child, Miss Herbert, Col Grove, Captain Pemberton, Mr Glushman, Mr C Bianstin, Mr V Zar, Mr Laza, Mr S Mondeline, Mr C Guster, and thirty deck passengers to Aden.

PASSENGERS ARRIVED.

Per Str. *Macedonia*, 10th:

Dr and Mrs Burn, Mrs M Neville, Mr and Mrs Slogden and infant, Miss Brohill, Mr Elliott and child, Mr Scott, Mr Henderson, Capt Bartlett, Mr J McKelvey, Rev S C Grieve, Miss Kemp, Mr Thomas Mugg, Mr P McNab, Mr W Clark, and Mr and Mrs E Aitchison and child.

Per P. and O. Str. *Pekin*, 15th:

From Southampton.—Mr Bayley, Mr Laurie, Mr Simson, Mr and Mrs Kelly and infant, Capt Gaskell, Col and Mrs Newmarch and two children, Mr Beachcroft, Mrs Miller and child, Mrs De Montmorency, Mr Dodson, Mr Austin, Lieut Bell, Mr J J Smith, Major Noble, Capt Gordon, Mr Shittin, Mr Hichet, Mr Ott, Mr Moore, Mr Sawney, Mrs Cooke, Mr Wren, Mr Hutchinson, Mr Maughtine, Mr Shirlawny, Mr Fraser, Mr Wilkinson, Dr Ray, and Dr Joomes.

From Venice.—Mr and Mrs Vouillon, infant and child, and Mr and Mrs Hankey.

From Brindisi.—Mr Duthoit, Mr Stewart, Major Dowdon, Lady Clive Bayley, Dr and Mrs Russell and child, Mr Mackenzie, Mr Meikle, and Mr Pellot.

From Suez.—Mr Frans Ortal, and Mr Hughes.

From Aden.—Major Gillespie.

Domestic Occurrences.

BIRTH.

SHARMAN—February 15th, at Middle Colaba the wife of Mr. R. J. Sharman, Customs Preventive, Service, of a son

MARRIAGE.

WRAY—PYM—February 13th, at the Girgaum Mission Church by the Rev. T K Weatherhead, Hugh Archibald Wray, Nizam's P W. D, to Mary Elizabeth, second daughter of Mr. W Pym, Byculla.

DEATH.

STRAKER—January 31st, at Kirkee, Surgeon Major John Fortman Straker, Bombay Sappers and Miners, aged 44 years.

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